WORKERS of the WORLD UNITE

THE INTERNATIONAL SOCIALIST

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FREEDOM'S DAWN.

[FOR THE INTERNATIONAL SOCIALIST.]

BY W.R.W.

(Air: Spanish Chant.)

Dark is the clouded sky,
Shades of night are downward drawn;
Cold winds go sweeping by,
And we cannot see the dawn;
Long have we hoped to see
Morning from thunder free,
Sunlight and rosy day,
Chasing gloomy night away.

Clouds now together meet,
Lightning red illumes the sky;
Hail-storms upon us beat,
Bolts of death are hurtling nigh;
Yet when the storm is past,
Skies dark and overcast,
Shall blue and sunlit glow,
On the sweetened earth below.

Then faint and falter not,
Freedom's dawn is drawing near;
Tyrants in vain shall plot,
They are pale with craven fear;
Soon shall our bonds be burst,
Long have they been accurst,
Soon shall the right be done,
And the victory be won.

The Passing Show.

CONDUCTED BY DAVUS.

Nature is the friend of the worker. She rewards him handsomely. She would starve the shirker if she had her way.

The working class could enjoy life if they would cease dividing up with the shirkers.

We are often told that "the rich work," and the assertion may be frankly admitted. But it is not all work that counts. The rich work, but it would be better for the world if they did not.

Opponents of Socialism assert that the home must be kept sacred, but they don't object to the landlord collecting rent from it. The Socialist holds that no man should own another man's home.

Socialists believe that the worker is entitled to what he creates. Opponents hold that they are wrong in this and that the loafer should take two-thirds of his product.

The fear of Socialism is rapidly passing away despite the efforts of its opponents. The majority of thinking people are discussing it. They will soon understand it, and when they understand it they will want it. When the majority want it, it will come.

The present system is based on the idea that the workers should divide the wealth they produce with the people who do no work.

Under chattel slavery the owner took the worker, made him work, and out of his product gave him just enough food, clothing, and shelter to enable him to keep on working. Under the wages system the employer takes the worker, makes him work, and gives him just enough money to go and buy his own food, clothing, and shelter with. There is not a very big gap between the two.

Sydney Morning Herald headed its leader on June 28, "Capital Alarmed." The shadow of the revolutionary movement is lying heavy across the imagination of labor skinners.

"The wonder is that capital has not taken fright much earlier in the day," says the *Herald*. It does seem somewhat of a wonder, considering the growth of revolutionary thought. But perhaps Capital has been trusting to the *Herald* to keep the workers fooled.

"There are lots of men in Sydney," says Mr. Griffith, N.S.W. Minister for Works, "who are willing to work for 9s a day, and I am not going to have public works humbugged by men knocking off at their own sweet will, and so disorganising a whole undertaking. Men of that stamp are no use to this department." Mr. Griffith thus uses the surplus labor created by the Labor Government's immigration policy to force a reduction upon the strikers at Botany sewerage works.

"BLESSED ARE THE (UP-TO-DATE) PEACEMAKERS."

—*Miscellaneous Workers.*

Onward Christian Soldiers.

Onward Christian Soldiers,
On to Heathen Lands,
Bibles in your pockets,
Rifles in your hands.
And if by your sermons
They can not be won,
Spread the "Blessed Tidings"
With the Maxim Gun.

—*With apologies to Industrialist.*

Capitalists believe that the surplus values produced by the working class belong to their class. Socialists believe that they belong to the working class. This is why the capitalists hate the Socialists.

Socialism will do a great deal for the wealthy man who never knows when he has enough. It will relieve him of unnecessary worry, and enable him to enjoy a life of comfort.

Party government is decaying. It has long been corrupt. The ordinary voter realises this. A few years ago he did not. The rottenness of party politics is making the people think very seriously. The more they think, the nearer they come to the Socialist party.

The useful workers live in the back streets. The useless parasites live in mansions in select suburbs. The workers themselves vote to keep this sort of thing going.

Socialism is a child of Father Time. It is a result of modern scientific investigation. On its economic side it is a product of the machine age.

Capitalists own capital because it is a means of exploiting the working class. Identity of interests between capitalists and workers is impossible. Hammer this into the working class.

What does it matter whether the politicians call themselves Liberals or Laborites? The press rules both, and the capitalists own and rule the press.

There's nothing like a strike for showing the workers who are their friends. Arthur Griffith has fooled them for 20 years, but at last he is showing his true nature. Under his system of nationalised industries, no worker would be allowed to have a will or an opinion of his own.

State Capitalism, which is favored by the Labor Party, is very different to revolutionary Socialism. The former would be controlled by men like Griffith, who would fight the workers every inch of their way forward. Revolutionary Socialism would abolish rent, interest, profit, and official tyranny.

The Dean of Worcester, England, says, "Justice demands that in every industry the welfare of the workers and not the profits of the employers should be the first consideration." This is not a Socialist proposal. Socialism demands that the profits of employers should be completely wiped out and that the workers should get all they produce. The Dean's proposal is Radicalism, a reform of the present system—better wages and working conditions. The Socialist position means revolution—the abolition of the wages system.

The Chinese Government is borrowing £60,000,000 from European financiers. At 5 per cent the financiers will receive £2,800,000 per annum unearned increment. The workers fought for the revolution, now the capitalists of China are pawning the labor power of the Chinese workers with their European brethren. When will the workers cease to be fooled and misused by the international capitalists?

We hear a good deal nowadays about "the better class of workingmen." They are said to be "law-abiding, honest, industrious, loyal, and patriotic citizens." Above all, "they are not Socialists." Those who say this pretend to believe that once a man becomes a Socialist he ceases to be of "the better class," but they know better. They use such chaff only to catch innocent young birds with. Only the very blind and stupid are the "better class" for the profit hunters.

The capitalist press has unearthed a new terror to scare its plutocratic readers with—Syndicalism. This is a word they don't understand the meaning of, and consequently it is doubly terrifying. The articles the able editors write about Syndicalism are very correct—except for the lies that are in them.

Each year the capitalist class finds it harder to fool the working class. When we are young, they give us vivid stories about scalping Indians and bloodthirsty Chinese pirates, until we are awfully scared at what such savage creatures are going to do to the hero of the story. When we grow up, we find the Indians and Chinese to be less bloodthirsty than we are. We open our eyes then, and we find that the story-tellers were working upon our imagination by describing things which happened in a past era. To-day the story writers work upon the imagination of the anti-Socialists and scare them into fits with fiction and make them harbour the same opinions of Socialists that we used to have of Chinese and Indians. When the anti-Socialist workers grow up and open their eyes, they will find that we Socialists are not quite so black as we are painted.

The great Transport Strike in Britain is a battle between the workers, who want to use the transport machinery in the service of all, and those who want to use it for profit for themselves. The workers are fighting the battle of the nation against its exploiters.

The recent Labor Congress, held in Sydney, passed a resolution in favor of so amending the Defence Act that it will not be possible in the future to command the conscripts to fire upon strikers. This resolution shows that a majority of the delegates saw and admitted the danger. A little more hard thinking and they will see that while a conscript force exists the capitalists will find a way—legal or illegal—to use it against the workers when they strike.

The frantic joy of the capitalist press, over the numbers of immigrants coming to Australia, is due to the fact that the newcomers will flood the labor market and help to lower wages.

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Arouse! let thy soul break in music-thunder,
Let loose the ocean that is in the pent,
Pour forth thy hope, thy fear, thy love, thy wonder,
And tell the age what all its signs have meant.
RUSSELL LOWELL.

Force.

BY W.R.W.

THE account, by Peter Kropotkin, of the cold-blooded massacre of the Lena miners, published in last week's INTERNATIONAL SOCIALIST, suggests some serious reflections. Kropotkin appeals to British and American workmen, but his simple account should arouse the indignation not only of the workmen of Britain and America but of the workers of all countries. One thing should be clear to all alike, and that is, that the ruling capitalists of all countries are the same in their readiness to use armed forces to intimidate and repress the discontented workmen.

Almost every day the press contains accounts of the massacre of workmen in some country, either in America or Europe, and even in Australia we have seen attacks made in cold blood upon defenceless men and women. In Brisbane, the notorious Cahill used force, and the equally notorious Denham, in the heat of blind blood lust, requested the Federal Government to place the military forces at his disposal, to be used against the strikers.

In N.S. Wales the military have been used to overawe the workers on several occasions, while in Melbourne they were once addressed by a commanding officer who advised his men to "fire low and lay them out."

In Britain there is just now a heated controversy over the question of the use of force. Tom Mann and others have been jailed for asking the soldiers not to shoot the workers, and this act of the ruling capitalists has prompted a review of the position. Seeing the indignation that the jailing of Mann aroused, Mr. McKenna, Secretary of State for Home Affairs, stated that the Government would remain neutral while the parties in industrial conflicts fought it out. Since that time the employers have appealed almost daily for an adequate force of police or troops to protect the non-unionists who desired to work and so help the employers to defeat the strikers.

From their standpoint this request is logical. A strike is war. It is a war between capitalists and workmen. In war both sides are out to win. The employers refuse to let the men work except upon their terms, and the men refuse the employers' terms, and refuse to allow any of their class to be used to defeat them.

Being numerically the weakest, the capitalists and their tools—the non-unionists—appeal to the government for assistance in the shape of police and military force. They are not concerned as to what may happen in the way of massacre, indeed, they prefer to see the strikers receive a "whiff of grape-shot" or a "little cold steel" by way of a cooler for their enthusiastic "impertinence."

The capitalists are quite ready on every occasion to resort to force, knowing, as they do, that the unarmed strikers are no match for the well-armed and well-drilled troops which every government has as its disposal. And woe to the soldier who refuses to do what he is ordered to do. The soldier who refuses to shoot strikers is treated as a traitor, for the capitalists recognise that their conflict with strikers is war. The workmen who recognise that such conflicts are war, and who refuse to allow any of their members to be used as scabs, are illogically denounced by the press and the very parties who are the first to resort to force.

From the workers' standpoint, the scab is a traitor, just as the soldier who refuses to shoot is regarded as a traitor by the other side. The non-unionist claims the right to work for lower wages; the unionist says no. Join the union, share the benefits or risks of your fellow workers, but you must not go over to the enemy and help to lose for labor the results of a century's struggle and self-sacrifice. This bears hardly upon non-unionists at times, but it cannot be helped It is inseparable from the wage system under which there are exploiters and exploited. It makes for the general good and the universal organisation of labor. It is a kind of martial law in the great class war. The hungry non-unionist is in a similar case to the hungry civilian in a beseiged city. He suffers and goes hungry, but he is not allowed to open the gates to the foe. If he attempts to go out to the enemy to help him to sap and mine the city, he is, if caught, shot as a traitor.

We need not, then, be at all surprised at such massacres as that at Lena. The capitalists have superior forces at their command and they use them. While we wax indignant at their brutality, we must admit that they are quite logical. They are robbing the workers, and they know that robbery can only be maintained by violence. That is all there is to it. The future will probably see more and more of such violence. As the workers see the futility of arbitration, compulsion or conciliation, these great strike conflicts must increase. As the class war becomes plain and unobscured to the general body of workers, so will industrial unrest increase. As yet the industrial army is only commencing to think the matter seriously over. It feels the pinch, and sees and bears much injustice, but it does not fully realise that it is being robbed—that the present system is robbery under arms. When it awakens fully to that fact, when it is enlightened and organised, the power to end once for all the use of force will be in its hands.

Outraged Woman.

FROM Britain, Russia, and America comes news of remarkable outrages upon women. It has hitherto been generally held that even the most criminal have certain rights, which, if violated, detract from the liberties of the most innocent. An injury to one is really the concern of all. Barbarism, whether practised by private persons or by Governments, even upon the guiltiest, is an assault upon the liberties of all. The guardians of the law should never be provoked into barbarious retaliation, no matter what the crime may be, for society demands of them that justice shall be tempered with mercy and wrong-doing suppressed with serenity of temper.

Remembering these tests, what must we think of the treatment of the suffragette in Britain? Denied her political rights, such as they are, whether worthless or otherwise, kept in a state of economic bondage and inferiority to man, woman is expected to obey laws which she has had no hand in framing. When she breaks such laws, and is handed over to the jail authorities, she is punished with a barbarous severity which disgraces every Britisher who does not protest against it. It is not a question of whether or not she is foolish or guilty. Let her be as guilty as she may, she should not be mishandled by rough policemen and warders, nor forcibly fed under the supervision of jail doctors and governors. The news coming to hand from Britain of the treatment of woman by men who are interested in keeping mankind in economic bondage is well calculated to fill the mind of every reader with shame and disgust.

Another outrage upon a woman was that of the arrest of Miss Malecka by the Russian court at Warsaw, and the outrageous sentence of four years penal servitude and banishment for life to Siberia. When we recall the utterly ruthless treatment accorded by the hideous Russian despotism to perfectly innocent persons who have fallen into its clutches—the floggings, tortures, and various kind of ill-usage that only savage beasts could think to invent—we must feel a sense of relief rather than surprise that nothing worse than life imprisonment has been inflicted upon a prisoner whose worst crime is that she is an agitator. Arrested in April, 1911, she was kept many weary months in prison entirely ignorant of the charge upon which she was arrested. Eventually and reluctantly bail was allowed, and in two or three days the two thousand pounds demanded by the Russian authorities was subscribed by personal friends and sent to Warsaw. Then came her trial, and at last Miss Malecka was made aware of the charge on which she had been arrested and kept prisoner for nearly twelve months. The trial was adjourned in order to enable her to produce evidence in her behalf. Then the trial was resumed, with the result that she was condemned to what is a lingering death by privation and torture. Miss Malecka is a British subject, but the Government that tortures its own women has refused to make adequate protest against the savage treatment of one whom it secretly hates.

At San Diego, America, a disgraceful act of brutality was perpetrated on May 14. The cables of that date triumphantly informed us that Emma Goldman, an anarchist lecturer, was hunted out of the town, and that her business manager, Dr. Reitman, was tarred and feathered. Files of American papers to hand by last mail confirm the cables which we on this side were reluctant to credit. Whatever difference of opinion there may be as to the value of the teachings of anarchists, it is certainly true that they are uncompromising fighters against the present system. Further, if Emma Goldman is, by the laws of America, allowed to be at large anywhere, California included, her summary ejection from San Diego was an outrage perpetrated not only upon her but upon every man and woman in America. Her ejection detracted from the liberties of all. The lawlessness of which she was a victim fell upon all and robbed each of some of his or her rights of free travel and free speech. As the *Weekly People* says, "The San Diego outrage is a danger signal rung from West to East. Outraged society summons all her children to the rescue. The summons appeals loudest to the carriers of the Socialist Social Order of the Industrial Republic."

Employers' associations abolish competition among the masters, not only as against the buyers of their products, but also as against the workers. Instead of being confronted by numerous purchasers of their labor power, the workers have now only to deal with a single master.—KARL KAUTSKY.

Competition.

THE Federal Labor Party has declared its intention to again refer its proposals for the curtailment of the growth of monopolies, to the people at next elections. In attempting to stop the growth of monopolies the party is working to prolong the era of competition, for in the natural evolution of capitalism trustification is stamping out competition. Competition is no longer the life of trade as it used to be. With the advent of machinery and the cheapening of processes, production has become more centralised and now combination is the capitalistic motto. It did not take long to see what a lot of useless work was being done under competition, and the capitalists set about remedying this evil by combining and cutting out everything savouring of waste of labor. This accounts for the small shopkeeper and manufacturer finding it increasingly hard to live in business, and the day is not far distant when such departmental stores as that of Horderns in Sydney will handle all goods to better advantage than the smaller man. The small men, not unnaturally, object to be killed off, and throw in their lot with the Labor Party, which promises to deal with the monopolies that are crushing them. The small capitalists are hopeful that with the aid of the workers they will be able to destroy the power of the big ones, and Labor politicians, seeing a chance to catch their votes, are trimming their sails accordingly. Thus we have the promised Federal referendum against trusts and combines, and sundry State enactments that favor the small employers—builders, produce merchants, and middle men. These and all other such expedients can only prolong the present system, which is breaking down from its own weakness. The competitive system is doomed, and will soon be as defunct as chattel slavery. The question of supreme importance to the worker is: What system will replace it? Are we to have a system of nationalised monopolies with a Government of small capitalists who have succeeded in capturing political power and dominating the State, or are we to have a co-operative commonwealth in which the organised workers shall be the administrators? A government of small capitalists—of which our Labor Parties seem to be the forerunners—would still be capitalism. The result would be new evils and a long and hard fight to destroy them. It would be the "coming slavery" of Herbert Spencer. There seems to be only one real solution to the problem, and that is the one which Socialists propose. The workers must get rid of all capitalists, large and small, and take control of things themselves.

It is a well-known fact that a large majority of people are not satisfied with either the Liberal or the Labor parties. They are dissatisfied with the way they are elected, and they sneer at the men they elect. They, however, see no way of escape, and the party press sees to it that they are kept in ignorance. But the present system cannot endure much longer. Trusts, strikes, lockouts, unemployment, and other evils show that the pressure is becoming too great; that, in fact, the system is collapsing. A change must come. The capitalists want violence, but Socialists are those who favor peaceful methods. They see the evils and the remedy, and are doing their best to show the remedy to others.

The foolish worker sits down and waits for the social revolution to come to him. The wise worker gets up and goes towards it. "If the mountain will not come to Mahomet, then Mahomet must go to the mountain."

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July 4th.

BY J. BLUMENTHAL.

On July 4th, anniversary of America's independence, Yankees periodically maffick and celebrate the occasion with pryotechnic displays, railway collisions, and eloquent discourses.

Numerous individuals avail themselves of the opportunity to project themselves through space, per medium of highly explosive fireworks, and eventually cool their fevered brow on the edge of a damp cloud.

Others again cause pleasurable feeling to pass over the countenance of political opponents by imbibing too freely, and exhilaratingly bash policemen, and receive a business exchange that makes the Coffin Trust chortle with glee.

Manufacturers of maffick geegaws, political aspirants and has-beens, and a variegated crowd of business boomsters and militarist spongers, view the annual delirium tremens with satisfaction and full approbation.

Some celebrants go to receptions and banquets, others go to jail and the dogs, but all consider their extraordinary efforts to be worthy of the patriotic occasion.

It is difficult to understand the hysterical outburst when we consider the reputations of the originators, but perhaps it is the ignorance of the motives moving the principals in the original drama, which makes possible this American annual saturnalia.

The principal hero and god of the occasion is George Washington, the goody goody man who would never tell a lie—of the singular and not plural number of the variety.

This noble-hearted patriot, whose heart bled for his country, etc., was before the revolution a surveyor for the British Government, and while occupying that position, the man who always told the truth annexed to himself about 30,000 acres of land belonging to the British Government. Up to this time Washington was a staunch British patriot, but when the British Government passed its "Quebec Act," and thereby endangered his illegal possession, Washington's patriotism began to assume remarkable chameleon propensities.

He sent a friend of his, named Benjamin Franklin, to London, to "square" certain officials. But Franklin's mission proving a failure, Washington, to escape the death penalty which was his for that class of offence, threw in his lot with other gentlemen of shady reputation, and demanded a republic for North America.

The frequent picture of dear George's firm and determined face, in the years of the revolution adversity, loses its heroic qualities when we reflect that defeat and capture meant death to him, while success, on the contrary, meant life and the full possession of his ill-gotten gains.

John Handcock, another of the dubious fraternity which favored the revolution, felt constrained to do so because on the very day when the first shots of the revolution were fired at Lexington, he was to have stood his trial for indiscreetly indulging in the gentlemanly occupation of smuggling.

Franklin, Hamilton, Jefferson, and others, were all unscrupulous land-grabbers, and threw in their lot with the revolution because it paid them to do so.

It is significant that of the fifty-one men who assembled at Philadelphia in 1776 to draft a proclamation, not one of them came from the laboring classes. All were "gentlemen," a few farmers; and we must remember that class distinctions were as strict in America in those days as in the Motherland.

Although the Declaration said that "all men are born equal," those who drafted that literary ambiguity took fine care that that phrase would never be carried into effect. Although there were over 2,000,000 people in the thirteen States, only about 200,000 were allowed to vote. And Washington broke his solemn pledge, given to his negro supporters, to abolish slavery. Even the soldiers, who made possible Washington's triumph, and suffered the hardships of his campaigns, were disfranchised. The Republican conspirators were even mean enough to "do" the soldiers out of their long due wages, and Washington called them "insolent and licentious banditti."

These patriotic gentleman were afraid, during the whole period of the strife, that this bourgeois revolution might be turned into a proletarian one. It was not till years after the success of the revolution that the people at last rose in rebellion. But these upheavals, the most important being Shay's rebellion in 1876 and the whisky rebellion of 1791, were quickly suppressed by force of arms.

The American "gentlemanly" trading class, being assured of their right to exploit unindered, settled down to the peaceful exploitation of men and nations, and retaining the methods of lying, cheating, embezzling and chicanery so successfully adopted during the revolution, their successors have becomes as wealthy, brazen, thievish and cruel as their progenitors. Being cute business men, the Yankees now exploit the name of God, and adopt the wowsers' motto: "In God we trust," which is a very good motto when the police and debtors are after you.

The Reviewer.

Socialism As It Is. A Survey of the World-wide Movement, by WILLIAM ENGLISH WALLING. (The MacMillan Company, New York, 1912).

REVIEWED BY W.R.W.

THIS work is a comprehensive study of Socialism in its varied aspects, and the author gives us the results of twelve years labor in a clear and concise form. Mr. Walling is a well-known American Socialist writer, whose articles in the *International Socialist Review* and elsewhere will have whetted the literary appetites of many for his book. Those who are able and fortunate enough to secure the book will not be disappointed if they expect a good deal from the author. Every school of political thought is searched and reviewed, their leaders' speeches are quoted and analysed, and the general trend and movement of the world's affairs explained.

The book is in three parts, and twenty-four chapters—436 pages with preface and copious notes. Part I deals with "State Socialism and after"; Part II with "The Politics of Socialism"; and Part III with "Socialism in action." The author holds that the only Socialism of interest to practical persons is the Socialism of the organised Socialist movement. Yet the public cannot be expected to believe what an organisation says about its own character or aims. It is to be rightly understood only through its acts. Fortunately the Socialists' acts are articulate; every party decision of practical importance having been reached after long and earnest discussion in party congresses and the press. And whenever the party's position has become of practical import to these outside the movement, it has been subjected to a destructive criticism that has forced Socialists from explanations that were sometimes imaginary or theoretical to a clear recognition and frank statement of their true position. To know and understand Socialism, Mr. Walling has laid aside both the claims of Socialists, and the attacks of their opponents, and has confined himself to the concrete activities of Socialist organisations, the grounds on which their decisions have been reached, and the reasons by which they are ultimately defended. Writers on Socialism, as a rule, have either left their statements of the Socialist position unsupported, or based them on authorities whose chief writings are now half a century old. The existence to-day of a well-developed movement, many sided and world-wide, makes it possible for a wri er to rely neither on his own personal experience and opinion, nor on the old and familiar theories.

The author has based his account on the parties and governments with which they are in conflict, or on the declarations of representative statesmen, economists, editors and writers, which are not mere theories, but the actual material of present-day politics—though he finds among these living forces some of the teachings of the great Socialists of the past.

The author devotes considerable space to the German, British, and American situations, considerable, but somewhat less to those of France and Australia, and only a few pages to those of Italy and Belgium. The first part of the book deals with the environment out of which Socialism is growing, and by which it is being shaped; the second with the external struggles by which it is shaping and defining itself; the third with the reaction of the movement on its environment. He first differentiates Socialism from other movements that seem to resemble it either in their progress or reform. Then he gives an account of the movement from within, without attempting to show unity where none exists, and finally he shows how all distinctively Socialist activities lead directly to a revolutionary outcome.

On the whole, the book is one of the most useful published during recent years. It is one that every active Socialist will keep by him when once he comes to know it and realise its value.

The Red Laugh, by LEONIDAS ANDREIEF.

REVIEWED BY F. J. RILEY.

LEONIDAS ANDREIEF, like many other writers of note, has had a severe struggle to bring his writings before an apathetic public, but upon being recognised as a writer of genius "his popularity in Russia almost transcends that of Gorki."

"The 'Red Laugh' is a literary outcome of the war in Manchuria; it sets forth the anachronism of war as that anachronism is felt by a writer of genius." These are the translater's words, but the book itself needs to be read to fully understand their meaning.

War, War, War, with all its horrors, cruelties, insanities, barbarites; war, modern war, a war as recent as the late Japo-Russo struggle is portrayed, and one feels a terrible thrill of abomination to everything appertaining to militarism upon realising what modern war really is.

The book opens. . . . "Horror and madness.—I felt it for the first time as we were marching along the road—marching incessantly for ten hours without stopping, never waiting to pick up those that had fallen, but leaving them to the enemy that was moving behind us in a compact mass only three or four hours later, effacing the marks of our feet by their own."

This is the opening paragraph, and in it we can picture those thousands of Russian and Japanese working men going to do the fiendish work that Andreief pictures in the rest of the book.

Here is a picture, a real picture, a picture of workers marching to their bloody work. It is not a romantic march of toy soldiers marching to the accompaniment of bands, and hurrahs, flags and banners, nor plaudits from members of the capitalist class; it is a stern march, a march of reality.

"The enormous, rear, terrible, sun-lit-up thousands of tiny blinding suns on every gun-barrel and metal plate, and these suns, as fiery-white and sharp as the white-hot points of the bayonets, crept into your eyes from every side. And the consuming, burning heat penetrated into your body—into your very bones and brain—and at times it seemed to me that it was not a head that swayed on my shoulders, but a strange and extraordinary globe, heavy and light, belonging to somebody else, and horrible."

Barbed wire entanglements were used in the Cuban revolution, Spanish-American, South African, and Japo Russo wars. Their efficiency have been eulogised by all the military experts of the world as being of the greatest stragetic value. But here we have a vivid description of what barbed wire entanglements mean: ". . . Coiled round like snakes. He saw the wire, chopped through at one end cut the air and coil itself round three soldiers. The barbs tore their uniforms, and stuck into their bodies, and shrieking, the soldiers spun round in frenzy, two of them dragging the third, who was already dead, after them. Then only one remained alive, and he tried to push the two that were dead away from him; but they trailed after him, whirling and rolling over each other and over him; and suddenly all three became motionless.

He told me that no less than two thousand men were lost at that wire entanglement. While they were hacking at the wire and getting entangled in its serpentine coils, they were pelted by an incessant rain of balls and grape-shot. He assured me it was very terrifying, and if only they had known in which direction to run, that attack would have ended in a panic flight. But ten or twelve continuous lines of wire, and the struggle with it, a whole labyrinth of pitfalls with stakes driven in at the bottom, had muddled them so that they were quite incapable of defining the direction of escape.

Some like men blind, fell into the funnel-shaped pits, and hung upon sharp stakes, pierced through the stomach, twitching convulsively and dancing like toy clowns; they were crushed down by fresh bodies, and soon the whole pit filled to the edges, and presented a writhing mass of bleeding bodies, dead and living. Hands thrust themselves out in all directions, the fingers working convulsively, catching at everything; and those who once got caught in that trap could not get back again; hundreds of fingers, strong and blind, like the claws of a lobster, gripped them firmly by the legs, caught at their clothes, threw them down upon themselves, gouged out their eyes and throttled them. Many seemed as if they were intoxicated, and ran straight at the wire, got caught in it, and remained shrieking until a bullet finished them."

This is a picture of modern war, a picture of what successful barbed wire entanglemean; picture a fellow creature "hung upon the sharp stakes, pierced through the stomach, twitching convulsively."

And here again is an awful picture of a battle field with its dead and dying.

The ambulance train is going along secretly without lights to pick up the wounded.

"In front of the very engine upon the rails lay something, a not very large lump, out of which a leg was projecting.

'Wounded?'

'No, dead. The head is torn off.'

The lump with the protruding leg was thrown aside; for an instant the leg lifted itself up, as if it wanted to run through the air, and all disappeared in a black ditch. The head-light was lit and the engine instantly grew black.

'Listen!' whispered some one full of silent terror.

How was it that we had not heard it before! From everywhere—the exact spot could not be defined—a groan. . . . With each step we made, that wild unearthly groan, that had no visible source, grew ominously, as if it was the red air, the very earth and sky, that were groaning. In its ceaselessness and strange indifference it recalled at times the ceaseless noise of grasshoppers in a meadow on a warm summer day. And we came upon dead bodies oftener and oftener. . . .

"The train was full, and our clothes were saturated with blood, as if we had stood for a long time under a rain of blood. . . .

"Some of the wounded crawled up themselves, some walked up tottering and falling. One soldier almost ran up to us. His face was smashed, and only one eye remained, burning wildly and terrible, and he was almost naked."

Doctors and soldiers go mad from lack of sleep. It is only those who have gone without sleep for any length of time can realise the vividness of the picture of the sensation of what the want of sleep is. Men sleep alongside the gun carriages whilst the battle is raging, whilst their comrades are falling dead and wounded around. Medical students in their sleep madness commit suicide.

In this more or less comotose state a certain nerve panic overtakes men, and Andreief tells of some of the terrible mistakes that are caused by it. Companies belonging to the same regiment attack one another and perhaps almost annihilate one another before the mistake is realised.

This is a part of a picture of what the spirit of militarism breeds: ". . . Universal mob fights, senseless and sanguinary. The slight provocation gives rise to the most savage club-law, knives, stones, logs of wood coming into action, and it is all the same who is killed—red blood asks to be let loose, and flows willingly and plentifully."

It is recognised that militarism must be inculcated into the minds of children whilst they are young, before they can think for themselves. And the harm done to young minds by the fostering of the militarist spirit is clearly portrayed.

This is a fragment of the picture of children inoculated with that bloodthirsty military spirit.

"Those children, those innocent little children. I saw them in the street playing war and chasing one another, and one of them was already crying in a high-pitched, childish voice—and something shrank within me from horror and disgust. And I went home; night came on—and in fiery dreams, resembling midnight conflagrations, those innocent little children changed to a band of child-murderers."

War has been extolled by poets through all the ages. Press, pulpit and politician glorify it. But read Andreief's account of what a modern war. It makes one tremble, it makes one shudder, it horrifies one.

Here are a few lines of his account. . . . To-day is the eighth day of battle. It began last Friday, and Saturday, Sunday, Monday, Tuesday, Wednesday, and Thursday have passed—and Friday has come again—and it is still going on. Both armies, hundreds of thousands of men, are standing in front of one another, never flinching, sending explosive, crashing projectives without stopping, and every instant living men are turned into corpses." And follows a most realistic picture of a pitched battle between two modern armies.

Is anything more pathetic than a fond mother receiving letters from a dead son, killed in battle.

"A mother was pointed out to me who kept receiving letters from her son a whole month after she had read of his death in the papers; he had been torn to pieces by a shell. He was a fond son, and each letter was full of endearing and encouraging words and youthful naive hopes of happiness. He was dead, but wrote of life with fearful accuracy every day, and the mother ceased to believe in his death; and when a day passed without any letter, then a second and a third, and the endless silence of death ensued, she took a large old-fashioned revolver belonging to her son in both hands, and shot herself in the breast."

A sickening account of birds of carrion waiting, hovering over the field of battle is given. And it makes one shudder to think of the still quivering flesh of human beings, being torn by these birds of prey.

It is a wonderful book, it grips and carries you through all the dreadful scenes spellbound. And it would be useless to try and describe the impressiveness of it.

This book may be obtained from O. W. Jorgensen, 115 Goulburn-street, Sydney, price 1s, posted 1s 2d.

"Scotty Mac, Shearer," by R. S. Tait, (N.S.W. Bookstall Co., 1s.), is a story of adventures in shearing sheds, and amongst shearers. The author knows the life he describes, and he gets a lot of fun out of the people he describes. The book is sure to be a favorite in the bush, where the pictures of bush in lustry will be readily recognised. One chapter deals with a strike of shearers, and the engagement of scab labor. There is a glorious row over this, and the unionists get all the best of it. It is easy to see which side the author's sympathy is on.

The N.S.W. Bookstall Company also issues at 3s 6d "Australian Bungalow and Cottage Home Designs," by R. A. Prevost, a book containing 78 designs and plans of houses to cost from £250 to £1250. Th: book is honest value for anyone contemplating the erection of a house, for a picture of each house completed is given, with a ground plan of rooms, passages, verandahs, etc., their size, the materials to be used, and an estimate of cost. The book is artistically printed and bound.

The Socialist Party stands for the inne trial supremacy of Labor. Its purpme- not to secure maternity bonuses, od." pensions, free meals for school childre in shorter hours and higher wages. Its is sion is to abolish the wages system, ttwo, throw Capitalism and establish Socialsy ' the

When you have read this paper pass it to your neighbor. It will start him the, ing. the

National Library of Australia http://nla.gov.au/nla.news-page12366673

THE MATERNITY GRANT.

"THE birthrate for a young country is too low: the deathrate, though comparing most favorably with older countries, is too high. Last year nearly 19000 children died under the age of one year—very many of these from preventible causes. My advisers, considering its men and women to be the greatest asset of the nation, after most careful consideration, have decided to lay before you a proposal for a Maternity Grant to the mothers of children born in the Commonwealth."
—GOVERNOR GENERAL'S Speech in Parliament.

Not enough babies are born.
Too many babies die;
The Government views with deep concern
The rates that are low and high.

Capital wants more slaves
To be subject unto his will!
Capital wants Conscription Boys,
To train to go out to kill.

Capital's "assets" are men
And women who rear him kids!
For men and women and kids produce
The stuff that he sells for quids

Then why do they go and die?
Why don't the babies thrive?
There's air and water and wind about,
On which they should keep alive.

The fiver will pay the nurse;
And the doctor will get his fee;
The landlord then will take the rest,
And we'll be as we used to be.—W.R.W.

A Danger to Socialism.

BY JAYEM.

WRITING on Socialism and religion in the INTERNATIONAL SOCIALIST, of 15.6.12, Frank Sutherland said:—"Of course it is quite unnecessary that Socialists should attack Christianity."

As a student of the evolution of religion (the meaning of which is a binding together—a fettering). I disagree with F.S.

Christianity as a religion, teaches slave morality. It teaches the virtue of being meek and lowly and humble in spirit. Luke said, "Be content with your wages," i.e., don't strike, however bad your conditions. All that may have been good enough for the slaves in the Roman Empire and its province of Jerusalem, 2000 years ago, but it is quite out of date in 1912. A Socialist cannot possibly be a christian, as christianity is practiced to-day. For it bolsters up capitalism and the church, militarism, and the exploitation of the proletariat. If all this be true as it is, it is absolutely necessary that Socialists *should* attack christianity.

F.S. admits this himself when he wrote "ACatholic priest threatened (atWaihi, N.Z.) to form a Christian Miners' Union if the local Socialist party encouraged lectures having a free thought tendency."

Can a Socialist be a christian? No, most decidedly not. As well say, a Socialist can be in favor of militarism (as some so-called Socialists really do allege). The church is as big an enemy of Socialism as is capitalism, and it is foolish for any member of the A.S.P. to ignore the danger, especially in Australia.

For unfortunately though so many of our politicians are Rationalists, they have not the courage of their opinions, and sell their influence to the church party. With universal suffrage the authorities of well organised churches have a party vote of tremendous influence and our wobblesome politicians simply cannot afford to ignore it. Here is where the power of womens' franchise is apparent. The average woman is still a slave to the superstition of religion which goes hand in hand with the other superstition of loyalty to the throne—also a fetish beloved by the average woman. In Australia the majority of voters are women.

One church at least, recognises this fact, and its well organised political influence is not given for nothing to members of our seven Australian parliaments. This wholesale vote goes usually to the Labor Party. The Liberal Party has a majority of Protestant electors and numerous womens' leagues in each state. This party's christian vote is also an important one, and it demands also from the politicians to whom they give their support, loyalty to the throne and imperialism.

As a Rationalist and a student of International affairs, I maintain that the one thing Socialists cannot afford to ignore is christianity and its influence on temporal affairs. An article in a recent issue of this paper on "The Bursaries Act of N.S.W." is sufficient evidence of the activity of one section of christians to influence the minds of the rising generation (through religion and superstition).

Encouragement.

[illegible] encouragement has a good effect on THE [illegible]ERNATIONAL SOCIALIST, the editor has [illegible]ich pleasure in quoting from some [illegible] the letters received during the week. [illegible] capitals done in the belief that what unionists [illegible] him will also encourage [illegible]rs to do as these correspon- for assis[illegible] doing. Those who cannot and m[illegible]uragement in the shape of a dona- concern Press Fund may perhaps be able the way in stamps for a bundle of papers prefer [illegible]lated amongst their friends and "whiff[illegible]. A few copies of THE INTERNA- [illegible]ALIST circulated in a country cold st[illegible] been known to set many people their[illegible] thinking. Try a bundle in your district and note the effect.

J.I. (Canungra), writes enclosing twelve shillings for the Press Fund from self and two others. He says, "We wish you every success with the paper, and hope to see it widely read. We know it will make more wise men. We say down with conscription, we want Socialism." If all those who want Socialism would send us such solid encouragement, THE INTERNATIONAL SOCIALIST would soon be so widely read that every man you met would be talking of Socialism. We want to reach the big-hearted comrades of the bush to tell them what Socialism is, and to warn them against conscription and militarism.

M.F.S. (Nerrigundah) writes, "Please find enclosed 2s for half-year's sub., and 2s for the Press Fund. I am pleased to note that there is a promise of a possible enlargement of THE INTERNATIONAL SOCAILIST, as an up-to-date paper is of the greatest importance in educating public opinion. Many workers, who support the Labor Party, are becoming disgusted with the treatment meted out to them by their leaders in parliament, who fail to "deliver the goods," according to promise. I predict a great advance in the Socialist movement in the not-far-distant future." That prediction is sure to be fulfilled. It is being fulfilled now, and if the paper was backed up by all convinced Socialists, who take things a bit easy, the advance would be materially quickened. We are doing all we can to spread a knowledge of Socialism, and are grateful to M.F.S. and others who assist in their own practical way.

Our good comrade, W. Layley, sends 10s to be used in distributing THE INTERNATIONAL SOCIALIST. This means fifteen eightpenny bundles for distribution on new ground. It means one hundred and eighty papers put into the hands of prospective subscribers free. And that may mean new subscribers, new converts to Socialism, more active workers for the Social Revolution, and the hastening of it. Two hundred more like Comrade Layley might revolutionise thought in Australia.

The Release Committee.

Thanks from Bernard Scully.

EDITOR, THE INTERNATIONAL SOCIALIST,—I crave a small space in the columns of your purely working class paper, to tender my heartfelt thanks to the Socialists and unionists of the Release Committee, also the men at Cessnock, for the splendid fight they put up for the release of myself and fellow unionists from gaol where it appears that the alleged Labor government and the sworn friends of the unionists when votes are wanted, can send the unionists as well as Wade and his crowd used to do, and keep them in when they get them there just as well.

I am fully convinced that it was through the efforts and threats of the Release Committee that we were liberated so soon. The government had plenty of time before they were threatened with the protest strike, and further, why did they promise our friends through J. Dixon that we would be set at liberty at Easter. Dixon says he got that promise from Parliament House, with leave to use it, which he did. Heres a chance for someone to explain. Personally, as a Socialist I did not expect any favors from the Government. I know what they are composed of too well to expect any favors to be shown to the working class.

I wish all the workers would take the trouble to study the situation for themselves, instead of trusting to politicians and those that hope to reach parliament some day per medium of that machine known as the P.L.L.

I have had some more surprises since I came out of gaol. W. Brennan, of the Northern miners, was sent to Bathurst to meet Hayes, one of the three men released. Query: Why didn't they send someone to Goulburn as they were in the know so early? When Williams and I called at the Trades Hall, Watson, although informed of our arrival by an official of the Hall, did not come to shake hands with us. There's no doubt in my mind that it was owing to the fact of my being a Socialist that they tried to freeze me. At any rate, I don't blush for any action of mine during the strike or riot, and my advocacy of Industrial Unionism is not popular with certain union officials, as a broader movement may lose them their jobs.—Yours for the revolution,

B. SCULLY.

Mort's Gully, Lithgow.

According to the capitalist press, the recent miners' strike in Britain resulted in a loss of wages amounting to £7,000,000. In the class war both sides suffer. The wages were well lost, for the strike welded labor more firmly together than ever. It put new spirit into every worker in Britain. The capitalists lost some profits—we are not told how much—but they lost more in prestige and moral support than the miners did in wages.

Industrial Workers of the World.

(ORGANISED 1905.)

INDUSTRIAL WORKERS OF THE WORLD ★I★W★W UNIVERSAL LABEL

Australian Administration: E. Moyle, general sec.-treasurer, Socialist Hall, Wakefield-street, Adelaide.
Sydney Local: Geo. G. Reeve, sec.-treasurer, 222 Cumberland-st., Sydney.
Auckland (N.Z.) Local: C.T. Reeve, sec.-treasurer Raynor's Buildings, Wellesley-street.

This organisation stands for industrial action only, and is not affiliated with any parliamentary party whatsoever, nor with any body other than an industrial organisation.

Where We Stand.

BY L.E.

THIS paper will reach many workers who have but a faint idea of what Industrial Unionism means. The following is a brief outline of the Industrial Workers of the World. Industrial Unionism means that all actual wage slaves without distinction as to race, creed, color, sex, age, craft, or territorial lines, organise in ONE BIG UNION, with a departmental substructure developed along the lines of industry, and not based opon the tools used. The departments must have subdivisions, such as branches, locals, councils, etc. for the better conducting of language, shop and trade details, and between all parts of the entire organisation there must be a mutual exchange of membership cards. All sections must stand ready to aid any and all wage workers who come into class conflict with the employers, thus making an injury to one an injury to all. The purpose of Industrial Unionism is to form a better means of fighting the everyday battles of the workers; to forge a weapon by which to abolish wage slavery, and to form a means of operating the machinery of production and distribution, when the workers have taken and held it by their economic power.

The I.W.W. accepts only wage workers, for this is a class struggle we are engaged in, and the workers must free themselves. We take in all nationalities and colors, because the interests of all workers are the same, and the only foreigner we know is the boss.

We do not bar persons because of age or sex, because the employers engage women and children in the industries, and all possess economic power when organised.

We do not organise on craft lines, because each new machine helps to put the crafts out of business, and craft organisation brings about a belief of craft superiority, thus causing division and dissension among the workers.

We do not organise by countries, states, or nations because industry is not organised that way. We have low initiation fees, as we believe that a high fee is a barrier to organising the workers. We do not want to build a job trust, but a labor power trust. Our dues are low for the same reason. We have a universal transfer card system whereby a worker may go from one line of work to another without having to pay a new initiation fee with each change. Solidarity of labor can be had in no other way. Casual employment and disuse of skill have forced this step.

We have one label for all work, and this is always under control of the workers and is never sold to the employers, as are shoe and clothing labels by the craft unions.

We are "of the working class, by the working class, and for the working class," and we intend finally to abolish classes.

For further information write to any of the above secretaries. The Sydney Local meets every Monday night, Queen's Hall, Pitt Street, Sydney.

Sydney Propaganda Fixtures.

SATURDAY.
Rozelle—Brown, Bowen, Moore.
Leichhardt—Knight, Rutherford, Young.
Newtown—Duffield, Walsh, Quinton.
Bathurst-street—James, Martin, Jones.

SUNDAY.
Domain—Quinton (chair), Duffield, Rutherford, Riley.
Market-street—Johnson, James, Slade.
Rozelle—Willis, Sloan, M. Moore.
Balmain—Bowen, G. Moore, Talbot.
Newtown—Martin, Duffield, Walsh,
Socialist Hall, 37 Park-street—A. James Lectures, Subject: "Reform or Revolution."

WEDNESDAY, JULY 10.
Socialist Hall, Park-street—Mr. A. G. Huie. Lectures. Subject: "The Case for Single Tax."

Notice of Removal.

On and after this date the business of THE INTERNATIONAL SOCIALIST will be conducted at

115 GOULBURN-ST., SYDNEY.

Correspondents are requested to address their communications accordingly.

O. W. JORGENSEN, Manager.
May 25, 1912.

"The Crime of Conscription"

BY H. E. HOLLAND.

Price 3d, post paid; per dozen, 2s.
Order from the Manager, 115 Goulburn-street, Sydney.

A.S.P. News & Notes.

National Executive.

MEETING of Ad. Council held on June 29, 1912. Delegates present: Whitmore, Riley (Sydney), Knight (Leichhardt-Annandale), Bowen (Balmain), Druhmel (International Socialist Club), Roche (trustee), O. W. Jorgensen (manager), Winspear (acting-editor and treasurer), Denford (acting-gen. sec.).

Whitmore elected chairman.

Minutes of previous meeting were read and adopted.

Correspondence: Mrs. Holland wrote re allowance to comrade Holland while in New Zealand; comrade Holland wrote re letters, literature, and allowance. Resolved that these letters stand over till next meeting, and that a special meeting be called to deal with them.

Central Melbourne wrote stating that the acting-secretary's letter had been returned as the Branch regarded it as offensive. Also notifying that comrade Holland had been the only one nominated and elected as delegate to the International Socialist Congress.

Brisbane Branch wrote stating that E. H. Brady was elected secretary in place of W. J. O'Keeffe, also asking that their lectures be advertised in the paper. Resolved that the request re advertising lectures be granted.

Cobar Branch wrote asking for information re holding branch meetings, etc. Resolved that the necessary information be forwarded.

Manager's weekly report.—Income: Subsidies—Balmain 4s, I.S. Club £2, Central Melbourne £1 10s, Sydney 4s 7d; agents, £2 4s 7d; sales, 4s 7d; press fund, £1 11s 7d; subscriptions, £1 12s; distribution of papers (W. Layley), 10s. Total, £10 1s 4d.

Expenditure: Petty cash, £1 6s 8d; wages, £6 10s; rent, £1 10s; engraving, 11s 6d. Total, £9 18s 2d.

Branch secretaries should address all A.S.P. communications to H. L. Denford, acting-general secretary, 115 Goulburn-street, Sydney.

A special meeting of the Administrative Council will be held on Saturday, July 6th. All delegates are summoned to attend.

Socialist Publishing and Jobbing Plant.

During the week the acting-general secretary has received five additional guarantees of £1, five of 10s, and one of 5s.

Received on account: H. L. Denford 2s 6d, F. J. Riley 1s, O. W. Jorgensen 2s, J. W. Roche 1s, A. James 1s, J. Ardag 1s, H. Dierks 1s, W. Johns 2s 6d, G. F. Lorimer 1s, J. Quinton 2s 6d, G. Slade 10s, E. Wagner 1s, G. Longney 10s, G. Grainger 2s, W. R. Thompson 8s, D. Norton 2s, A. Waterhouse 1s, B. Zeraich 5s, H. E. Stone 1s, Sydney Partrige 1s, J. Homer 2s 6d, T. Chambers 2s, D. Allen £1. Total for week, £4 1s.

Total amount received, £7 6s 6d.

Sydney.

Branch Fund.—Previously acknowledged, £48 4s 4½d. Collected Wednesday, 4s 7½d; A. Budd 2s, collected in domain, £1 6s 1d; collected Sunday, £1 1s; Friend, 6d. Total, £50 18s 7d.

The Branches.

SYDNEY—Good meetings were held in Bathurst street, Sat. night, also in Domain on Sunday afternoon, and Market-st. Sunday night. Sunday night's lecture by Com. Riley was well attended.

NEWTOWN—Thursday night Newtown held a debate on the doings in Parliament. There was a good attendance. The debate was adjourned till next Thursday. Week end meetings successfull.

LEICHHARDT-ANNANDALE—The meeting was very successful on Saturday night.

BRISBANE.—The lecture on July 7th will be: "The Growth of the Modern State."

CENTRAL MELBOURNE.—On Friday both meetings were highly successful, despite the fog and bitter cold. On July 7 A. Zeehan will speak on "The Way to Win." J. H. Cruickshank speaks on July 14, and Kaye on July 21. The latter will deliver a paper on "The Childhood of Religions." On Wednesday, July 10, election of officers and the presentation of our first half-yearly balance sheet will be made.

Press and Maintenance Fund.

Previously acknowleged, £12 13s 2d.—Club Social 9s 7d., E. R. Gale, N. Z. 5s, U. F. Schaefer, Nerrindale, N.S.W. 2s, I. Ibbottson, 5s, W. Hannan, 5s., H. Mackay, 2s, Canungra, Queensland, W. Layley, Sandford, Victoria 5s. Total £14 4s 9d.

International Socialist Club.

Half-Yearly Meeting, Sunday, July 14th, at 11 a.m. Business: Adopton of Balance Sheet; Election of Officers for the ensuing half year. Nominations now received at Club rooms. Make yourself financial.

K. G. DRUHMEL, Secretary.

Answers to Correspondents.

M.C., Tasmania; W.F.S., Nerrigundah; R.S., Brisbane; A.S., Lithgow.—Subs. received. Thanks.

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